
THe Saints are cloathed with the *Sun*, yet often under a *Cloud*. Their path is like the *morning light*, shining more and more unto the perfect day, yet they often decline. *Cloudings* are their affliction, and *Declinings* are their sinne. To prevent or remedy either, is a great worke. Both are aimed at in this little Treatise: wherein the case of a *Spiritual declension* is distinctly stated, and the symptomes of it clearly represented. So that the Christian Reader comparing his heart and life with this discourse, may either praise God for his *growth*, or pray away his *decays* in grace. *Soul-declinings* are too *visible* among the Saints in *England*: And therefore I judge it seasonable to make this or any faithfull Discovery and cure of them *legible*.

June 9. 1648.

Joseph Caril.

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THE SAINTS
Declining state
UNDER
Gospel Administrations.

OR
The case of *Desertion* briefly
stated in a few Considerations;
with several Symptomies of the Saints
Decreasing and Declining in Spirituals.

Very useful in these times, wherein
there is much of Notion, and little of the
Power of Godliness manifested.

By *William Troughton*, Minister of the
Gospel, at *Wansley* in *Leicestershire*.

LONDON,

Printed by *J. M.* for *Livewell Chapman*,
at the *Crown* in *Papies-head Alley*,
MDCLII.

THE SAINTS

Declining

AND

Gospel of the Kingdom

The call of the Kingdom

It is the duty of every Christian to be ready to give an account of his faith and life to the Lord and his Church.

Very useful in the time of trial and temptation, and in the hour of death.

By William Fergusson, Minister of the Gospel at Glasgow.

LONDON

Printed by J. M. for Andrew Millar, at the Crown in Strand, 1794.

MDCCLXXIV



To his Excellency
the Lord Fairfax,
Generall of the Parlia-
ments forces.

Noble S^r;

TH E God of Armies hath
done great things by you
as an instrument, for the
peace and security of his
people in this bleeding Kingdome;
I may speak it (without flattery)
that you are the glory of England,
and so you will be ever esteemed by
all true English-men; your place
is honourable; your birth is noble:
but much more your spirit which
God hath raised and fitted for great
and honorable achievements. When

The Epistle

Saul was made King of Israel the Lord gave him a royall spirit fit for Kingly government; and surely when your EXCELLENT was appointed Generall of the Parliaments Army; a fourefold portion of the spirit of wisdom, courage, and meeknes, was poured out upon you; that you might be as bold as a lyon, and yet as meek as a lambe; which two excellent vertues have shined forth in your conversation.

The Lord hath given large testimony to your faithfulness by many unparelled successes, so that the Army under your EXCELLENTS command since they were first model'd have not been frustrated in any warlike attempt; and however some discontented spirits that are engaged to a faction, censure your proceedings, yet I am confident there is no man that hath a drop of true English blood running in his veines, or that hath a right understanding

understanding of the privileges of
the subjects of England but will
bless God for you; and make an
honorable mention of the very name
of the Lord Fairfax; and the army
under his command.

You are yet on the stage, and
many eyes are upon you; he that
hath hitherto enabled you to play
your part wisely for the preservati-
on of three bleeding Kingdoms, will
(I doubt not) in his own good time
bring you off honourably; and all
those under your command that are
acted by the same principles of pub-
lique interest.

Tis true (dear Sir) there are
diverse members of your Army (as
there will be in such a numerous bo-
dy) that are slight-spirited and
hold many heterodox and unsound
opinions, which no sober Christian
can approve of; yet this I can
speak (upon mine own certain
knowledge) That there is a preti-

are pious and pious people in your
army; a people that weare for the
divisions of the times; a people that
seek the glory of Christ and not
their own honour; a people that
walke much with God and have a
close communion with him; and
who recount continually (with
much thankfulness) the sweetest
providences and dispensations of
God towards them and the whole
Kingdome by them. (1st Job 1)

As for your Excellency it hath
pleased the Lord to try you severall
majors not only by the malicious
flanders of your adversaries, and
by the unchristian and ungrate-
ful censurings of pretended friends;
and of those that are of two sorts (1st)
those that are wrong in their opin-
ions and practice touching Church
government, and (2nd) another sort
who are or were lately members of
your army that pretend to be sound
formes,

formes, and to have an extraordinary
knowledge of divine mysteries
but to speake the truth, they are
low and coruall and dishonour
to lawfull authoritie both civill and
martiall: and indeed the power of
our good God hath wonderfully ap-
peared, in carying you through these
great temptations and difficulties
with much settlenesse and chearfull-
nesse of spirit: If the Duke had not
been on your side (may you say) you
had been swallowed up ere this; and
the prosperity, and happinesse of
three Kingdomes in you: Let the
Lord have the glory of this, as hee
hath had of his other mercies from
your Excellency.

Sir, I am bold to tender this
little treatise to your Excellency: if
I did not look on you as humble and
spirituall, I should not present it to
you, for it is not futable to the wis-
dome and greatnesse of the world,
but to the experience of humble
Saints;

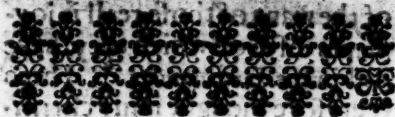
The Epistle

Saints; with whose hidden privi-
ledges and comforts (I doubt not)
you are well acquainted. Now the
Lord stablish you in the truth, and
bless you and yours with all spiri-
tuall and heavenly blessings in
Christ.

Your EXCELL. humble
and faithfull servant

W. F.





To the Reader;

Christian Reader,



Have observed (of late)
that the Saints generally
through out this King-
dome have lost much of the
power, and vitalls of Religion,
since they entred on needlesse
disputes; and while some pre-
tend to live above Ordinances
and Formes, they live below
God and Christ, in and upon the
world; and although they offer
liberty to others, yet they them-
selves (as the Apostle speakes)
are the bond-slaves of corrupti-
on, being lul'd asleep by Satans
deceptions, & so made insensible
of

To the Reader.

* See the
Epistle of
12. Mini-
sters to the
Reader, be-
fore the
Book inti-
tuled, *The
cleare Sun-
shine of the
Gospel
breaking
forth upon
the Indians
in new En-
gland*, late-
ly set forth
by T.S.

The poore
Indians in
*New Eng-
land*, may
blame the
Professors
in *Old En-
gland*.

of the want of those call enjoy-
ments of God which they have
had in his Ordinances. * I have
therefore thought it my christi-
an dutie to publish this small
Treatise (as that which may be
usefull for such Professors, if
God give a spirit of humility &
self-denyall) which though it be
dressed in a simple and homely
phrase, without the varnish of
humane elocution, yet it disco-
vers some spirituall experience
of the work of Gods spirit
which infinitely surpasseth all
humane and acquired abilities.

Others have treated on this
Subject in printed bookes: but
as I humbly conceive (with due
regard to their elaborate dis-
courses) they speak not fully to
the present condition of the
Saints, and to these times of
confusion, wherein the mystery
of iniquity works in a high mea-
sure

sure under guiled and specious
 pretences, and Satan himself is
 transformed into an Angel of
 light. What shall we say of this
 age? it is neither wholly night,
 nor wholly day with us: but we
 expect a glorious evening; we
 looke for a time when truth
 shall vanquish error, and light
 shall swallow up darknesse. And
 those that have a name they live
 and yet are dead, shall be plainly
 discovered, and that maske and
 vizard pull'd off, where with
 they have blinded many preci-
 ous Saints, (I meane) their pre-
 tences of high and glorious dis-
 coveries, without relation to
 the blood of a crucified Christ,
 which is not only sleighted and
 undervalued by Papists and
 others that live under a Cove-
 nant of works: but also by an-
 other sort of Professors, who
 have much of the Spirit of di-
vine

vine light, and dying to the flesh
and carnall created things in
their mouthes, (the blood Jesus
in the sufferings of his humane
nature is laid aside as an Alma-
nack out of date, or an old ad-
ministration or fleshly appear-
ance out of which they are
passed.) And this is that spirit
of Antichrist which began to
work in *Johns* time, and appear-
ed much in *Luthers* time in
Zwenkfeld & his followers, who
judged *Luther* and other faithful
Christians to be men of a very
low straine, that lived under a
carnall administration upon the
letter and history, not knowing
God in Spirit and in mystery:
which is the very language of
the manifestarians, in these daies
concerning many precious
Saints. *olland: show to such*
I shall be far from stirring up
the civil Magistrate against
aniv the?

To the Reader

those that erre in judgment
about spirituall things (so they
submit to lawfull Authority in
civill things) for this were to
thwart the fraine of Christs
Gospel, which exhorts us to
love and forbearance, if perad-
venture the Lord will give them
repentance, to the acknowledg-
ment of the truth: our weapons ^{a Heb. 10. 2}
(saith the Apostle) are not car-
nall but spiritual^b and my King- ^{b 2 Cor. 10}
dome (saith our Saviour) is not ^{4.}
of this world, if it were my dis-
ciples would fight. * Howbeit ^{Ioh. 18. 36.}
it concerns every Christian soul
to mourn before the Lord, and
~~to be earnest~~ with him in prayer,
that he would consume the man
of sin with the breath of his no-
strills and that he would throw
down the strong holds of Satan,
(namely) those horrid errors,
and blasphemies which are crept
into the Churches of Christ.

For Readers

I shall desire thee (Christian Reader) to read this little book without prejudice, and to avoid jangling and strife, and mind the things that tend to peace and edification. Now the Lord give thee and mee a seeing eye, a hearing ear, and an understanding heart; Farwell.

[REDACTED]

[REDACTED]

[REDACTED]

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To the Christian
READER.

High attainments, and
choyce Communion
with God, are a
great Happinesse:
such as many Saints
come not up to, nor all that pre-
tend they have them, doe enjoy.
Some judge themselves on the
top of Mount Sion, when they
are at the foot thereof, they are
without sinne, perfect, live in the
Essence of God; neither Christ,
nor any of his infirmitates
are considerable with them.
The Ministry is a delusion, the
Ordinances of the Gospel are

To the Reader.

administrations, empty Clouds,
fleshy appearances, and dead
formes, righteousness, holinesse,
faith, are to them of little ac-
count. Immediate revelations
are onely looked at, the holy
Scriptures laid aside. Where-
upon Satans delusions are often
taken for the Spirits discove-
ries; and these conceit them-
selves all Spirit, manifest much
flesh. Is it not fleshly wisdom to
put down what the infinite wis-
dome of God hath set up, to seek
out inventions of our own, and
not to be content with the Gos-
pel, which is the power of God
to mans salvation. Reader, art
thou beyond others in know-
ledge, holinesse, high attainments?
let not thy tongue, but life,
declare it. Christ had the Spirit
not by measure, John 1. 34. he
was anointed above his fellowes,
Hab. 2. 9. filled with all the sci-
-ence

afflict of God; Coloss. 3. 9. yet be
converted with penance; Math.
9. 11. pray'd with others; Luk. 9.
28. frequented the Assemblies;
Luk. 14. 16. preached to *multitudes*; Mark 6. 33, 34. pray'd
before meat; Math. 19. 19. 11. 13.
36. Communicated with his
disciples; Mat. 26. 29. made use
of the Scripture; Luk. 4. 17, 18, 19,
20; 11. and directed others to do
so; John 5. 39. How is it then
that any should cast off such du-
ties? Have they more of the
Spirit than Christ? Are they
richer than he? If such thoughts
lodge in them, the Lord teach
them to know themselves, to bee
lowly minded, and to esteeme o-
ther better than themselves, Phil.
2. 3. What heights loever such
speak of, they are in a bottome
greatly benighted and clouded,
decay'd, rather than growne
Christians. Declinings are dan-
gerous

gerous, growth is comfortable:
It's matter not only of ad-
version, but of complaint, that the
power of godlinesse is much abas-
ted in most Saints. Many in
England have lost their first love,
it's time for them to remember
former dayes, and to doe their
first works, lest severe judge-
ments divorce them from their
sweetest comforts. This little
Treatise, very savoury and sea-
sonable, written with a Dove-
like Spirit, will discover to
thee thy declensions, and direct
thee to the ready way of reco-
very. Read it with a single
heart, and the Lord make it a
blessing to thee.

W. G.



Saints in England

under a Cloude.

THat such as are spiritu-
all, and have tasted of
the specially love and
grace of God, may yet
(for ends best known to him) be
cast into a sleepey, and languish-
ing condition, and brought to a
low ebb in their owne sense and
feeling, is an experimented and
undeniable truth; and hereof we
have divers instances in holy
writ: *Job* was a godly man, there
was none like unto him; and yet
the Lord hid his countenance
from him, and writ bitter things
B against

2 Saints in England

^a Job 13.
 26. *against him : a and David and Heman were filled with horror and amazement in the apprehension of the Lords withdrawing his comforts, and the light of his countenance from them : and the Church of Christ was once put upon this sad and dismall conclusion, That the Lord had forsaken her, yea her Lord had forgotten her* ^b : Nay in this we have the Lord Jesus himself for an example, who (as touching his humane nature) wanted those sensible feelings and injoyments of God which he was wont to have: in so much that this blessed Saviour of mankinde cried out in the bitternesse of his soule ; *My God, my God, why hast thou forsaken me* ^c ? And againe, *My soule is exceeding sorrowfull, even unto the death* ^d .

^e Mat. 27.
 48. *For our better understanding of this truth, and that wee may have*

^f Isa. 49. 14
 Cant. 5. 6.

^g Mat. 26.
 38. *Two sorts of desertions.*

have a distinct knowledge of it according to the Scriptures; we are to consider two sorts of desertion, which differ much the one from the other.

First, there is a *totall reall desertion* and rejection by God; and this is when the Lord hardens the heart of a man (as hee hardned the heart of *Pharaoh*) • Exo. 4. 21 and wholly withdrew the influence and beames of divine grace from him; the Lord wil call him no more, he will breath on him no longer by the breathings of his Spirit; now this kind of desertion true Saints are not capable of, nor subject unto; For although there is oftentimes a withholding from them, comforts and enlargements, yet never a totall withdrawing of grace^f: for it is grace, and grace only that supports them, and bears up their spirits in a droop-

i. A reall desertion.

Ma. 54. 10

ing and disconsolate condition; it is the power of the Lords grace upon their souls, that prevents sad disasters, and desperate attempts which otherwise Satan and their flesh would put them upon.

2. A suspension of comfort.

Secondly, there is another kind of desertion, which cannot properly be called a desertion, but rather a *suspension* of those soul refreshing manifestations, influences, and consolations of the Spirit, which a Saint hath formerly enjoyed: neither is this totall and universall, but partiall and graduall in respect of measure and degree; a true Christian is never so forsaken of God, but he partakes (in some measure) of the influences, and operations of the Spirit of grace (though there may not be such heatings and warmings as there have been.) The Sunne
(you

(you know) shines upon the earth in Winter as well as in Summer, yet the earth is not so warmed & heated, nor the trees made so fruitfull by the influence of the Sunne in Winter, as in Summer; just so it is with a Christian: he hath his Winter as well as his Summer seasons, his nights as well as his dayes, his complainings as well as his consolations; but yet observe, that this kind of desertion (if it may be so called) which a Saint is capable of, is rather in his apprehension than reall; The soul-ravishing object (which is God in Christ) is not darkned, or eclipsed in it selfe, *God is perfect light and in him is no darknesse at all*: But the darknesse is in the ^{1 Joh. 1.5.} understanding, or apprehensive faculty, which is but renewed in part; the flesh (as a thick mist, or cloude) interposes it self be-

twixt the object and our understandings (as betwixt the Sunnie and our corporall eyes) so that wee cannot clearly see into the things that are revealed, or comprehend fully the glory of the spirituall object.

Saints
considered
in a two-
fold rela-
tion.

The Saints may be considered under a twofold notion, or relation, & this will help much to the clearing of the matter in hand.

1. In justification.

First, as they are in a state of Justification and union with God in Christ; and this admits of no change, diminution, or increase; the weak Christian is as much justified, as much united to God; he hath as much interest and propriety in Christ (though hee cannot make so much advantage and improvement of it) as the strong Christian, who hath a greater degree of faith: the ground and matter of justifi-

justification (which is) the *free grace of God* in and by the *blood of Christ as Mediator*^h remains sure, stedfast, and unmoveable, ^{h Ephes. i. 6, 7.} (notwithstanding the daily sinings and backslidings of saints) ^{Ro. 3. 24 25.} the *Covenant* which they are under, is an *everlasting Covenant* of free grace, which cannot be disannulledⁱ and the bond of their ^{Jer. 32. 40.} spirituall union (which is) the *Spirit of grace and love* is an *eternall bond* that can never be broken, or dissolved, (as the bond of temporall Marriage may be) God hath betrothed his Saints to him for ever, and hath given them his Spirit to be a *Seale*^k and a pledge of his everlasting love to them. ^{k Ephes. i. 13.}

Secondly, the Saints may be considered in their Sanctification and communion with God, which is an effect, or product of their justification and union ^{2. In Sanctification.}

^{Gal. 4. 6.}

now in this the Saints have experience of great changes, and alterations; of ebbings and flowings (as in the Sea) of increasings and decreasings (as in the Moone;) Their communion with God, and enjoyment of him, is sometimes greater, sometimes lesser, as God manifests himself to them, and the Sun of righteousness shines on them; you shall have a Christian high in communion with God, when hee meets with a full-tide and fresh-gale of the Spirit^m, hee goes on merrily in his way, and passes over the Red sea of temptations, (as it were) with a fore-right winde; but when the wind blowes not at all, or else blowes but softly, either he cannot hoize saile, or at the best hee is forced (having but a side wind) to tacke often about, and make many boords, before hee get to shore.

Here

^m The Spirit
is compared to
wind. Cant.
4. 6.

Here you may aske me why *Quest.*
Saints now under the new Te-
stament administration, are lesse
surprized with spirituall lan-
guishings, and swoonings than
Saints (were) under the old Te-
stament administration?

The old administration in *Answ.*
gendered bondage, and terror
in those who lived under it; al-
though they were sonnes, yet
were they dealt with as servants;
though they were heires, yet
were they used as children in
bondage: but the new admini-
stration brings peace and liber-
ty to Saints: This the Apostle
handels excellently (as in other
places,) so especially in the 2 to
the *Cor. 3 Chap.* Therefore those
Christians that act much from
a spirit of bondage, and yeeld to
flavish feares, & terrors (though
they may be right in the maine)
yet doubtless their carriage and
demeanour

demeanour is not answerable to the new Testament administration; Now the reason (as I conceive) why *Job* and *David*, and other eminent believers in the old Testament, had so much horror upon their spirits, is, because they lived under a typical administration, and were types of Christ; * not only in their bodily sufferings: but also in their spirituall agonies, and temptations; in the one they shaddowed forth the sufferings of his body; * and in the other the sufferings of his soule; And now the old administration being abolished, and a new one taking place; we doe not read, that the Saints who lived since Christs ascension, have had so much horror and bondage upon their spirits, as *Job* and *David* had.

Neverthelesse (it cannot be denied, but) the Saints have their ebbings

* God exhibited spiritual things to believers under the old Testament in Types and shadows, *Heb. 10. 1.*

* *Vide Calo. Instit. lib. 2. cap. 11. Sect. 3. ad finem.*

ebbings, and languishings under
 the new Testament more, or
 lesse: *Paul* that chosen vessell of
 God had *conflicts within, as well*
as terrors without; he was not al-
 wayes carried up into the *third*
heaven (as he writes of himself)
 °, but had sometimes experi- 2 Cor. 12
 ence of sad qualmes, and aguish
 fits; and in *Job*'s time, which
 (according to the opinion of
 some) was a time of more light,
 The Angels of the Church of
Ephesus P. Rev. 2. 4.
 and so acknowledged by Christ
 himself, in the 2, and 3, verses)
 had lost their first love, and were
 fallen from their former zeale;
 and therefore Christ bids them
 remember from whence they
 were fallen, and repent, and doe
 their first works: So that in the
 purest times the Saints have had
 their cold fits, their retrogra-
 dations and goings back in spi-
 ritualls.

Thus

Thus much for the prooffe of the premisses; now that the weak ones may not be offended at this discourse, for I would not willingly offend, or stumble any that professe the name of Christ, it will be necessary to premise a few cautions, for preventing mistakes, and informing the judgment aright, before I come to the Symptomes; and in order there unto, I shall lay down these following considerations.

4. Considerations by way of caution.

I. Conf.
Satan will tempt you so think worse of your spiritual condition than it is.

First, as Satan (that lying spirit) may delude thee, by flattering thee into a beliefe that thy soule is in a flourishing & growing condition (by reason of some gifts and enlargements) when it is otherwise, and thus he deales with hypocrites, and temporary believers; so may he likewise accomplish his wicked designe, by perswading thee, that thou

thou art in a languishing condition when thou art not; by the one he would puffe thee up, and make thee glory in the flesh, and by the other he would expose thee to such discouragements, that thou shouldest not serve God comfortably in thy callings: as hee will tempt thee to think better of thy condition than it is; so likewise to think worse of it than it is; by presenting before thee false mediums, and glasses, and putting thee upon consulting with flesh and blood, which is no competent judge in spiritualls, *for the flesh savoureth not the things of God.*

Now this latter temptation of Satan commonly surprizeth a Christian, when he hath a deep sense of his own vilenesse, and is much abased in himself, & his heart in an humble and contrite frame; for then 'tis most probable

9 Mar. 16:

23-

ble

ble such a temptation may take a deep impression; therefore at such times, take heed you deny not the work of grace, and the operation of the Spirit of God upon your souls; acknowledge your own nothingness, but with all be sensible of the love of God towards you; in changing and renewing your hearts.

2. Conf.
The keen-
ness of a
corruption
doth not
infallibly
preclude
a declensi-
on in spiri-
tuall.

Rom. 7.

Secondly, it cannot be safe for a Christian to judge of his spiritual condition by the keenness, or activeness of this, or that corruption in him: for the soul may have intimate converse and familiarity with God; and be filled with that peace which passeth understanding, when (yet) it is buffeted, and exercised with the burlings up, and stirrings of corruption; and this was *Pauls* case in the 7th to the *Romans*, whereafter a great conflict with the flesh, hee comes

off a conquerer by the consideration of the victories of Christ: and in another place he tells us that he had a thorne, or prick in the flesh (which was some notable corruption or other) and though hee had prayed thrice against it, yet still it continued vexing the good man, to the end that his faith & patience might be exercised, and therefore the Lord tells him for his comfort, that *his grace was sufficient for him* (notwithstanding the malice of Satan, and the daringness of his lusts) and that the *Lords strength was made perfect in his weaknesse*. Here Paul was not in a spirituall consumption, because he was exercised with the stirrings of corruption: but (therefore) God permitted it that he might not trust in himself: but in the Lord; so neither shouldst thou presently conclude

2 Cor. 12.

clade (upon the stirring of every corruption) that thou art run behind hand in true mortification; for as some Patients that are nigh unto death make a great bustling, and are so strong when they are giving up their last breath, that two, or three men can scarce hold them; or as the body of a man after he hath received his deaths wound, will leape, and move from place, to place; even so it is with the lusts and corruptions of believers; for though they are knockt in the head, and have received their deaths wound by the death of Christ, yet will they bustle and make a stir, so long as wee remaine in this Tabernacle, and untill the flesh be perfectly subdued in us by the Spirit.

3. *Conf.*
The distempera-
ture of the
body hin-
ders inter-
nal actions

Thirdly, the constitution of the body (if distempered with melancholy, and other ill humours)

mours) may and doth cloude the understanding, and interrupt the internall motions and operations of the renewed soul; So that a Christian cannot clearely apprehend them in himselfe, or make out the same to others. Melancholick Christians are as full of divine experiences, as heavenly and spirituall as any; yet when this dusky humour, and black distemper of melancholy (which may well be called the devils cushion) is prevalent upon them; oh what false conclusions! what grosse mistakes and carnall reasonings! what closing in with Satans suggestions, and fighting under his colours, doe these bewray at such times; how shamelesse are they in denying what Christ hath done for them, and what the Spirit hath wrought in them, and evidenced to them; which
C they

they will thankfully acknowledge, when the skie is clear & the weather faire, when the cloude of melancholy is dispelled, and the foggy mists of temptations scattered; and therefore it behoves Saints nor to judge of their spirituall condition, in melancholick and pettish fits, for then Satan and their owne lying hearts (joyning together) will deceive them.

4. *Conf.*
Saints
differ in
the mea-
sure of
their spiri-
tuall
growth.

1. Cor. 12.

Fourthly, as some trees grow taller and shoot forth more than others; so is it with Saints in their spirituall growth: there are Saints of severall degrees, and measures, as there are *several gifts and dispensations*, and but *one Spirit*: so there are severall degrees of faith, love, joy, humility, and all (even the least) of them streaming from that one Spirit; *Unto every one of us is given grace according to the measure*

measure of the gift of Christ. Some ^{" Eph. 4. 7.} have more, and others lesse, according to the wise dispensation of the Father; perhaps thou art not so high in communion with God as others are; thou hast not high attainments, but art low and dead hearted, comparing thy self with others, wilt thou therefore conclude, that thou hast no communion with God at all, or that there is a decrease of thy communion with him? that thou art no member at all because thou art not the most eminent member? or that thou art a languishing dying member, because thou art not so nimble and active in spirituall performances as others? These are false conclusions, and shew forth a great deale of pride and unthankfulness.

Thus much by way of caution, now I come to the *Symptomes* of

a Christians abatement in spirituall; in the handling whereof I shall be somewhat large.

1. *Symtome*
If there be
a decay of
love, humili-
lity & self-
denyall.

First, if there be a decrease, and abatement of spiritual love, humility, and self-denyall; so that you grow sleight and envious, and high minded, truly it is a sad *Symptome*: it may be, you have great gifts, and excell in outward performances, & high and lofty expressions, of more than ordinary enjoyments of God, as if yee only did reigne, and none were comparable to you, and yet (all this while) you walk proudly, and vainly, and whilst you boast of high attainments, you live much below God; Thus it was with some in the Church of *Corinth*,* who looked on *Paul* and the other Apostles, as not worthy to be compared with them in spirituall enjoyments, and here upon the

*1 Cor. 4. 7.
9.

the Apostle makes use of that
ironicall expression (which wee
may take up in our dayes) *Now
ye are full, now ye are rich, ye
have reigned as Kings without us,
and I would to God that ye did
reigne, that wee also might reigne
with you.* [I would it were so in-
deed, (as you say) that we might
beare you company and share
with you in your enjoyments]
But these very *Corinthians* were
so far from excelling the Apostl
(in a spirituall way,) that they
were much below him, and wal-
ked carnally; *Are ye not carnall*
(saith the Apostle) *for as much*
as there are divisions among you,
and I could not speak to you as unto
spirituall, but as unto carnall even
as unto babes in Cbrist.

1 Cor. 3. 1

Now in this there may be
great mistakes, and therefore
take these rules.

First, if you have greater en-
joyments

Rule 1.
The clearer apprehensions you have of God, the viler you will be in your owne eyes.

joyments of God than your brethren, you will then see more into the evil of your own hearts and bewaile the same; doubtless the more you see of God the viler you will be in your owne eyes; if God appeare unto you in his glorious perfections; you cannot but lie in the dust, in the sense of your owne filthinesse, and imperfections: and for this we have divers instances in scripture: when the Lord had unveiled his glory to Job: how did it humble and abase him? Behold (said he) *I am vile, what shall I answer thee? I will lay my hand upon my mouth, once I have spoken but I will not answer, yea twice but I will proceed no further. [I will expostulate the case with God no longer, neither will I plead mine owne righteousness with him.] And againe, I have heard of thee by the hearing of the eare,* (that

Iob 40.4
5.

Chap. 43.
verses 6.

(that

(that would not move him) *but now mine eye seeth thee* [now I come to see thy glorious Attributes and perfections, thou having opened mine eyes by thine owne Spirit] *wherefore I abhorre my selfe in dust and ashes.* And so Ezekiel, when he saw the appearance of the likenesse of the glory of God,^b he fell on his face; in token of humility, and self abasement. ^b Ezek. 1. 28.
And the Prophet *Isaiab* when he saw that glorious vision *Chap. 6.* 5. cryed out in the sense of his owne vilenesse, *Wo is me for I am undone, because I am a man of unclean lips, mine eyes have seen the King the Lord of hosts.* If you have seen the Lord in his glorious appearances, oh your hearts will be humble, your consciences tender, your spirits full of self deny all; the visions of God & Christ will (above all other things) throw down the pride

605

of the flesh, and cause the soule to have a high esteeme of the Lord Jesus, as the chiefest of ten thousand.

2. *Rule*
The more
precious
will the
Ordinan-
ces of the
Gospel be
to you

Secondly, the more precious and beautifull will the word and Ordinances of the new Testa- ment be to you, (as Preaching, Prayer, Sacraments, Commu- nion of Saints) I dare say, if you enjoy much of God (as you say you doe) you will be so far from fleighting the Ordinances of God (under the notion of car- nall and fleshly dispensations) as that you will have higher thoughts of them than you have had the Lord Jesus powring out his comforts upon you in and by these as conduitpipes) you will remember that you have had sweet meetings with God, heavenly breathings and warmings, unspeakable com- forts, and refreshings from him, and

and that God hath unvaild, and
uncovered his face, and appear-
ed gloriously unto you in these
administrations; and therefore
the word and Ordinances of
Christ will be precious to you
as *gold and sweeter unto you than
honey, and the honey combe*^{c.} And ^{Psā 19. 10}
indeed it doth not a little amaze
mee, that any who professe the
name of Christ and union and
fellowship with him, should
abandon the Ordinances of
Christ (now under the new Te-
stament) seeing *David* speaks
Prophetically (in reference to
this latter administration^d) of ^{Psā. 84.}
the amiableness of Gods Ta- ^{1, 2, 3, 4.}
bernacles, and the Saints long- ^{& the Pro-}
ing after God in the use of his ^{phet Mica.}
Ordinances. Hath not the Lord ^{chap. 4.}
refreshed your soules in Prayer, ^{vers. 1, 2.}
and ravished your hearts, while
you have communicated with
the Saints in a Sacrament^e and
have

have yee not by an eye of faith
(in the use of an Ordinance) *seen*
Iesus Christ crucified for your
sins, and sitting at the right hand
of his Father making intercessi-
on for you? such as have expe-
rience of the Communications
of God can set to their seales
that this is true, and therefore
take heed of sleighting those
administrations, wherein you
have found God so abundantly.

3. Rule
The con-
versation
will be
more holy
i, in gene-
rall.

Thirdly, if you have high en-
joyments of God in the Spirit,
your conversation will excell
in spiritualnesse, and holinesse,
by the irradiations of God up-
on you; yea, there will be such
Christian care, and watchfulnes,
that you will flie from the very
appearance of evil, from the
garment spotted with the flesh,
from fleshly tamperings, lacivi-
ous gestures, and unprofitable
discourses; where the Spirit of
God

God works most there will be the greatest conformity to God (who is holiness itself :) But to descend to particulars.

2. More particularly.

1. You will be in a good measure crucified to the world.

First, your affections will be in a high degree crucified to the creature : true mortification consists not in a few good words ; and fine expressions, for there are many that speak much of dying to the flesh, and carnall things, who yet live much in the flesh and upon the world ; really therefore to be crucified to the world, is to have the heart and affections alienated from it, and set upon God and heavenly objects ; *our conversation is in Heaven* (saith the Apostle)^c and wee sit together with Christ in heavenly places, and *I am crucified to the world and the world to me*^c (That is) I am so dead to the world that it is indifferent to me, whether the world smile

^cPhil. 3. 20.

^cGal. 6. 14.

or

28. *Saints in England*

or frowne upon me ; for I care
no more for it ; than it cares for
me ; and againe , *They that are*
Christ's have crucified the flesh with
the affections and lusts .

Gal. 5. 24

*1. You will
be tender-
hearted to
the lambs
of Christ.*

Secondly , you will exercise
abundance of Christian love,
meeknesse and tenderneſſe of
ſpirit towards the Saints, even
the weak ones, that ſcruple the
lawfulnes of ſome things (which
you are reſolved in:) you will
beare with them, & be exceding
loath to offend them ; *Paul* was
a very high Saint, hee came be-
hinde none in ſpirituals, nay, he
excelled all his contemporaries;
and yet how compaſſionate and
tender hearted was hee to the
weak ones ? in ſo much, that he
writ a whole chapter to the *Ro-*
mans upon this ſubject^h ; & truly
this was that frame of ſpirit
which appeared in *Chriſt* him-
ſelf ; in all his tranſactions on
earth

h Rom. 14

earth, he gave a strict charge to Peter to feed his lambs (his little ones) and puts the evidence of Peters love upon this; And how full is that expression of his to our purpose, *I have yet many things to say unto you, but you cannot beare them now*. Intimating, that he would speak to them as they were able to beare; he had milk for babes, and strong meat for strong men: And that other saying of our saviour shews his exceeding great and tender care of his little ones ^k *whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea*. Surely these Christian affections, and tender bowels are much wanting in some Professors, who care not how much nor how often they offend and stumble their weak brethren

1 Jo. 14. 22.
And many
of you
shall be

^k Mat. 28. 6

brethren (as they tearme them)
by their unfavory words, and
scandalous walkings.

g. There
will be
more pati-
ence and
cheerful-
nesse in
your suffer-
ings for
truth.

Thirdly, it will appeare fur-
ther in your sufferings for truth;
if you have a high communion
with God there will be much
divine power, heavenly wisdom,
and self-deniall, expressed in
your sufferings & persecutions;
for, according to the measure of
your communion with God, and
conformity to Christ your
head, so will your carriage and
demeanour be in times of suffe-
ring: If therefore you manifest
much pride, and turbulency of
spirit, and consult much with
flesh and blood at such times; it
seemes you are but low in your
apprehensions of God, & your
attainments are not so great as
you would make the world be-
lieve.

g. Symp-
tome.

Secondly, another *Symptome*
may

may be this ; If you can content
your selves & rest satisfied with
the streames, without going to
the fountaine, and well-head :
perhaps you looke further than
the bare outside, and shell of an
Ordinance (as praying hear-
ing, &c.) to those refreshings
and communications which you
meet with in Ordinances, but
yet you live below the authour
and fountaine of them, in as
much as you live and feed on
that which is dispensed & com-
municated in an Ordinance,
and not on the Lord himself
who is the dispenser of it ; and
the fountaine from whence it
flowes and is derived unto you ;
and this is to live on something
below God, who is the onely
soul-satisfying good : Now hy-
pocrites and carnal Gospellers
may have some kind of joy, re-
freshing and delight in Prayer,
and

If you rest
much in
the
streames,
& seldome
goe to the
fountaine.

146. 14. 2. and hearing, as those in *Isaiah*!
and the *stoney ground*, which for
want of root withered away; As
wee ought not to live on our
owne actings, or apprehensions,
so neither ought wee to termi-
nate our joy on those quicken-
ings, and enlivenings which wee
meet with in Ordinances; but
on him who is the God of Ordina-
nces, and the God of all con-
solation: If therefore you can
warme your selves at the fire of
inlargements and elevations of
spirit (kindled in the perfor-
mance of duties) its a *Symptome*
you rather decrease, than grow
in spiritualls: for a woman to
content her selfe with the gifts,
& love-tokens of her husband,
or bridgroom, and to let out
the streame of her affections on
these, without minding the per-
son of her husband, its no good
argument, that she hath strong
affections

affections to her husband; so neither doth it argue that you have an intimate communion with God, if you can satiate, and glut your selves, in a few love tokens; (namely) those heatings & meltings of spirit, which you have experience of in your performances.

Now this produces three sad effects;

3. sad Effects,
flow from this.

First, it produces vaine carnall boasting, and selfe exalting (if not in words yet) the frame and bent of the heart runs in that channell; there is a secret inward stroking, and admiring of selfe; and applauding of gifts, instead of the rich love of God (which only puts the difference between you and others. *)

1. Self exalting and carnall boasting

Secondly, from hence proceeds that *vagged, sleight*, and *superficiall* frame of spirit, (when the heart hangs loose from God

* *Amat Deus non aliunde hoc habet sed ipse est unde amat.*
Aug.

2. Sleightnes of spirit.

D

and

and is indisposed to spirituall things; and of this the Saints are very sensible, and do exceedingly bewaile it; for whilst their hearts remaine in this frame every temptation, and every carnall object seizes upon them.

3. Sad
qualmes, &
preasures
of heart

aid

no 100.1
bne quila
lian to
gnif sed

ab nme
the car et
and chun
Wol nard
the 100
mme in
GUA

no 100.1
15a. 59.
falt.

Thirdly, this also produceth *sad qualmes*, and *soule-oppressing distempers*: if you will be setting up *Idols* instead of *God*, and give that honour to them which is due onely to *God*, I can assure you (from mine owne experience) you will meet with sad-after claps: there will be a great & ponderous weight (I meane) much guilt upon your soules, your consciences will misgive you, & accuse you, though your *Idols* may be sweet in the mouth, yet will they be bitter in the belly; the end will be bitterness, and you will *lie downe in sorrow*. *God* will put water in-

to

to your fire, and extinguish it ;
such joyes as arise from false
grounds (are but like the crack-
ling of thornes under a pot) and
will not long endure.

Thirdly , if you be deeply
affected and transported , and
that constantly with the ap-
plause of men (and namely)
such as are in some measure spi-
rituall; yee waite for it, and when
it comes , yee can swallow it
downe (as a sweet morsell) and
glory (in this) that you are
counted more eminent than
others ; and on the contrary,
you greive as much when other
Professors are in more credit,
and in greater repute for their
spirituall gifts , & endowments,
than your selves : Wee read
that the other Disciples were
highly offended, with that mo-
tion of preferring *John & James*
before them, and that they con-

3. Symp-
tome.
If the ap-
plause of
men trans-
port you.

tended (among themselves)
 which of them should be the
 greatest ; and *Johns* Disciples
 were angry, that Christ and
 his Disciples, should have more
 followers and admirers than
 their Master, whereby they in-
 timated that they were but
 babes in the knowledge of
 Christ : but as for the *Baptist*
 himself, it seemes hee had much
 of God in him, for he ingenously
 acknowledged, that Christ must
 increase and himself decrease,
 neither did hee repine, but re-
 joyce, and was glad that Christ
 the Bridgroom was exalted,
 whose messenger and servant he
 was. This seeking honour of
 men was the great let, & obstacle
 in the way of the *Jewes*, so that
 they could not believe in
 Christ; *How can yee believe which*
receive honour one of another, and
seeke not the honor that cometh
from

from God only * 1 and indeed this ^{• Joh. 3. 44.} was the *break-neck* sin of *Diotriphes*, for the Apostle writes of him, that hee affected the pre-
 heminance (that is) to be counted more excellent, then the Apostles and their followers; that so, he might make a worldly gaine of his spirituall gifts: and if it be thus with you, that you are taken with the applause of men, and love to have the preheminance, it is a *Symptome* that you are in a sleepe condition, & want that spiritual sense of your own nothingness, which you have formerly had.

Fourthly, if your hearts be haughty and stubborne, so that you will not take a reproofe kindly, and meltingly, but kick against it, and your brethren that admonish you; and instead of an ingenious acknowledgment of your fault, yee frame excuses,

4. *Symptome.*
 If you kick at a reproofe.

and your spirits swell, and grow big upon it; I'ts evident (in this case) that God hath hid his face from you, and thus it was with *Peter* that ho'y man, who (when the Damosell charged him home with truth) he grew outrageous, and passionate, and no marvell, if he took it no better from her, for the good man was left to himself, that he might have experience of his owne weaknesse, and learne to put his confidence in the Lord. After Christs ascension (when there was a greater effusion of the Spirit upon him, & the mystery of faith was more clearely revealed to him) we doe not read that he was so vaine, and passionate, under a reproofe (when *Paul* withstood him to the face Gal. 2. 11 for his double dealing?) Wee may therefore conclude, that those Professors who spurne at their

their brethren for giving them a seasonable reproofe, and admonition; and (upon this accompt) grow strange to them, and refraine their society, are much under a cloude, and in a great measure carnal; for otherwise the reproofe of a Saint would be as oyle powred out on their heads, and it would be entertained as a messenger from God.

Fifthly, when there is a neglect, (or superficiall use) of Christian duties, and services; I have observed two extreames in Professors: some doe idolize the meanes, and set up Ministers and duties in the place of Christ, (as if these were crucified for them:) and others sleight duties, and Ordinances, as dead formes, beggerly rudiments, carnall administrations, fleshly appearances; and thus it was in

5. *Symptome.*

When you are formal in your duties.

1 Cor. 1.
12.

the Church of Corinth, ¹ one said he was of Paul, another of Apollos, another of Cephas; here was idolizing men, and meanes, but then there was another sort, that said they were of Christ; that is (as I conceive) in opposition to men, and meanes; they were so for Christ, and his immediate teachings, and discoveries, that they sleighed the faithful dispensers of the Gospel, and neglected all meanes, and Ordinances, as the teachings onely of man, and not of God.

Ordinances neglected from a twofold consideration.

I shall only mention a double consideration from which some Professors neglect Ordinances.

I. *Conff.*
That there is a going out to the world which is distinct from the Church of Christ.

First, because there is a going out to the world, and dispensing the Word, and Prayer to the world; therefore Saints may not communicate therein; This is a grosse mistake and (I hope) there

there are not many of this judgment; for,

First, there is no difference of places, neither are wee tied more to one place than to another (now under the new Testament) since that typicall holinesse that was in the Temple is abolished, and thus much in effect our Saviour told the woman of *Samaria*. Truth is truth, and the Gospel is the Gospel wheresoever it is dispenced, as one place is not more holy than another, so neither is one place more unholy than another, in the dayes of the New Testament.

1. No difference of places under the new Testament.

2. *Ioh. 4. 21.*

Secondly, Christ preached to the world, to the *Scribes* and *Pharisees*, to all sorts of men, and embraced all places, occasions, and opportunities, to declare the will of his Father, and his Disciples (who were Saints) were

2. Christ preached to the world and Saints did accompany him.

were with him, and heard him, and *Paul* and the other Apostles preached often in the shippes to the rude Sea-men, and doubtlesse, some of the Saints did accompany them, & were present at their exercise.

3. Saints may here-upon praise the Lord, who hath delivered them out of the world.

Thirdly, by that doctrine which is delivered to the world; yee that are Saints (whome the Lord hath taken out of the world) may have occasion ministered to praise the Lord, and to magnifie the riches of his grace, (who hath put a difference between you and the world, and hath translated you out of the kingdome of darknesse, into the kingdome of his deare Son :) yee have no excellency which you have not received, & therefore why should ye boast as if ye had not received it? why should ye insult over those that are in a naturall condition and have not

not yet attained to the knowledge of the mystery of Christ? I am sure the Gospel teacheth you another lesson, and if yee obey the voyce thereof, yee will be tender hearted, and compassionate towards such as are without, seeing they cannot helpe themselves till grace over power their hearts: *the same power that raised Christ from the grave enables a poore soule to beleve in Christ*.

(Ephes. 1. 19. 20.)

Fourthly, some truthes which are dispensed to the world, are in a speciall manner usefull for saints; as the doctrine of redemption and reconciliation by the blood of Christ, and the doctrine which holds forth the evill, and sinfulness of sin; the saints are not come to such a perfect knowledge of these truthes, they do not so fully see into the mystery of sin, and the glory

glory of their redemption by Christ, neither doe they so distinctly. and cleerly apprehend the offices and relations of Christ, but much more may be added to their knowledg of these particulars.

2. *Conf.*
That the
Scriptures
hold forth
a perfect
vision of
God in
this life.
Isa. 60. 19.
Revel. 21.

Secondly, this slighting of ordinances and duties proceeds from a misapplication; and misinterpretation of some scriptures (which hint at the cessation of ordinances) as *Isaiah 60. 19.* and *Revel: 21.* *The sunne and moone* (which some conceive to be the Ordinances of Christ) *shall shine no longer but the Lord will be an everlasting light to his church;* now if these scriptures bee appliable to the Church on earth (which I rather thinke ought to be referred to the saints when glorified and triumphant in heaven) it must be when the church is made

under a cloud.
made perfect, not onely by imputation, but inherently when she sees God face to face, and there is no flesh nor corruption in her; till then, they ought not to plead for an exemption from Ordinances; and if Ordinances cease in this life, much more eating and drinking, and the duties of matrimonial relation; if there shall be so much glory revealed, as to swallow up the former (which are of a higher nature) that fulnes of glory, will (much more) put an end to the latter, which are lower, & more perishing; and therefore those that say, they need use Ordinances no longer, let them also refrain from eating and drinking, and conversing in the world *.

Sixthly, if yee constantly attend the purest Ordinances, and the most spiritual and evangelicall Ministry, and heare truths

that

* *Præsent
hæc vita,
vita est fidei,
quæ non est
præsentium
ac futurorum
sed æterni
sentium,
sperantium
& expectantium,*

that are most suitable to your condition, and correspond most with your experiences, and yet bring forth little or no spiritual fruit, but are still dead-hearted indisposed, and unprofitable under these thriving dispensations: its a *symptome* that you are under a spirituall distemper *

* *Non progredi est regredi.*

Christians oft times blame the men, and the meanes, and quarrell with the truths of God, either as too high or too low for them, when they ought rather to blame the carnality, sleightnes and unbeliefe of their owne hearts; for therefore the word profits not because it is not mixed with faith in them that heare it *, (yet I deny not) but there may be and often is, a great failing in him that dispenses the word, for he may deliver it so generally, and confusedly (having little or no experience of the worke of Gods

* *Heb. 4. 2*
 * *Sermo auditus sine fide vel fide non mixtus ita obest ut proficiat audiens, ut magis eum claudet.*
Muscul.

Gods Spirit) that an experienced Saint cannot profit by it. If there be not bodily motion, and stirring, you may conclude the party is in a swoond, or trance, and againe, if he eat good victualls and thrive not by them, but rather grow lank and leane, you may well say he hath an ill concoction, by reason of some bodily distemper or other; So if the word be purely preached, and the truths of the Gospel distinctly handled, and you attend the meanes from day to day, and tug continually with your hearts, in Ordinances, and yet (notwithstanding) you finde little or no spirituall sap, and moisture, but are leane and drie (in this case) it is evident enough that your spirituall digestion is in a great measure gone from you, and that your inward man is under a distemper: Now this
may

may be, when (yet) there is as frequent an use of Ordinances, as much praying, hearing, conferring, in the letter and forme as ever: but there wants that spirituall life, and vigour, that holy familiarity, and boldnesse with God in your performances, which was wont to be, nay your performances (by the breathings of the Spirit) may be lively and spirituall to others, and yet your selves (in the meane while) dead-hearted, and labouring under the burthen of your lusts: the great crop of gifts, and fluent expressions which you have usually had in Prayer, &c.) may still remaine, and yet that which is the life of Prayer (Gospel faith and assurance may decay, and this many Christians can tell you by experience.

7. *Sym-
tome.*
when
Saints
shak
much after
creature
comforts.

Seventhly, this may be another *Symptome*, if yee dote so far

far on creature enjoyments, that
 in dallying with these, you spend
 and squander away many preci-
 ous houres, and dayes, without
 serious thoughts of God, and
 heavenly intercourses betweene
 him and you, and so commit
 Idolatrie with the creature, and
 run a whoreing after the world
 and earthly things; *Forsaking*
(him who is) the fountaine of liv-
ing water, and digging to our sel-
ves broken cisterns that will hold
*no water*². If you set your hearts
 on creature beauty, and sacri-
 fice your affections, to wanton
 dalliances high apparel, diet, buil-
 dings, and other creature excel-
 lencies, spending the very
 streame, and creame; and quin-
 tessence of your affections, on
 these perishing objects, so that
 when you come to rejoyce in
 God, and love God, and spiritu-
 all things, yee have no heart to
 E it,

x Jer. 2. 13

it, but are altogether dead and indisposed (as to this) having spent your affections upon other objects, and tired out your selves in the things of the world, and further, If you can rejoyce exceedingly in the possession of these outward things, and sorrow as much in the want of them, (be it a husband, a wife a child, or any other creature that is deare to you) as if your life and happinesse were bound up in these temporall enjoyments, Its aparent to me, that you converse not much with God, but (rather) that his countenance is hid from you : and surely the Prophet *David* was much under a cloude, and not sensible of the consolations of his God, when his affections were so captivated and insnared with the beauty of *Bertheba*: and good *Ezekiah* was in the like condition, when
he

he made shew of his gold and silver (in a vaine glorious manner) to the King of Babylon. And for those Christians that are easily transported, and surprized with every temptation, & drink much of the perishing waters, it appeares their spirits hang loose from God: they have but litle spirituall joy, and therefore they run out to creature comforts; and so spend their money for that which is not bread, and their labour for that which satisfieth not.

Eightly, if your assurance of salvation be weakned, your evidences blurred, and your soules brought into bondage, so that you fall (as it were) under a covenant of works, by poring too much on your selves, and creatures; and not eyeing Christs blood, and righteousnesse in the Spirit: Now the soule that

y lf. 15. 2.

8 Symptome, If there be an abatement in poynt of assurance.

hath been acquainted with Christ the true Spirituall seed, may yet goe back to a Covenant of works, (as *Abraham* hankered after *Ismael*, who was a type of the Covenant of works, even when *Isaac* that typified the Covenant of grace was borne) and that two wayes.

1. In depending on eternall acts.

* *Ex opere operato*, which is meere Popery.

2. Of the Internall motion in stead of Christ.

First, in depending on the externall acts of Prayer, &c. and deriving your peace and comfort from the work done *; and hence it is that you are lifted up, and cast downe according to the outward performance; thus the *Pharisees* builded their hopes, and comforts upon their doings and performances, and so doe many Professors in these dayes, who (whilest they depend on their owne righteousness) *are the greatest enemies to the righteousness of Christ*

Secondly, in a more refined mysterious

mysterious way, attributing that to frames of spirit and to the acts of faith, love, joy, (which some falsely call *God in them*;) which should be attributed only to the righteousness and bloodshed of the Lord Jesus; If you fall on any thing for life & salvation (though never so specious) besides the righteousness of Christ, as Mediator, or if you looke on any thing either external without you, or internal within you, as a ground of your peace, apart from or without relation to the blood of Christ (whereby the same is rendered acceptable in the sight of God) this is to fall under a Covenant of works; and oh that this were but rightly considered by those who count, the knowledge of Christ in his *Mediatorship*, and *Priest-hood*, to be no other than

agoravocow clartrot, mola
133

a knowledge of him after the flesh.

Object. Rom. 8. 15. we have not received the spirit of bondage againe to feare; how then can the Saints be brought into bondage, and under a Covenant of works?

Answer.

Tis true, the Spirit of God having once spoken peace to a believer, he doth not afterwards bring him into bondage, by telling him that he is under wrath, and in chaines of darknesse; for this were a plaine contradiction, which is far from the Spirit of God (*who is truth and is no lye*). nevertheless the Saints may be brought into bondage after they have received the Scale of the Spirit; (as they may also be deluded with errors) which wee must not impute to the Spirit of God, but to Satan and the flesh, for these two joyne together

ther to rob God of the glory of
his grace. The Spirit (who is
free in his operation) causeth
terror, and slavish feare in the
believing soule, no other wayes
than the Sonne causeth darkness
by suspending his beames and
irradiations, doubtlesse so far
as wee hearken to the suggesti-
ons, and language of the Spirit
of God, wee shall be conducted
into the way of truth, peace, and
comfort: but wee often give
credit to Satan, that lying spirit
and so are led from Christ, the
true way into *dangerous paths*;
Suppose yee take counsel both
of an honest man and a deceiver
so far as you follow the advise
of the honest man, yee prosper
well in your businesse, but if you
will be tampering with the ad-
vise of the deceiver, (which is
our case when wee have to doe
with Satan, who is the great Jug-
ler)

ter) yee will be cozened and de-
luded.

9 Symp-
tome, If ye
slight the
commu-
nion of
Saints.

a Heb. 10.
25.

Ninthly, if the society and
communion of Saints especially
such as keep close in their judg-
ments to the simplicity of the
Gospel, and are most spirituall,
holy, and watchfull in their con-
versations, be tedious and bur-
then some unto you, so that you
forsake their assemblies, and
meetings, *as it was the manner of
some in the Apostles dayes,* And
though yee are convinced that
they have much of the Image of
God upon them, and your hearts
have been wonderfully expatir-
ted, and enlarged, whilst you fre-
quented their assemblies, (God
having unbosomed his love to
you, in the communication of
their experiences) yet now your
spirits swell and rise up against
them, as too strict, and too
watchfull for you: not long
since

since their company and discourse was delightfome and precious unto you ; oh you could not be absent from them an houre ; you were never in your right element but when you were conversing with them : I appeale to you ; did not your hearts often burne , and were not your affections raised heaven wards in communicating with them ? where then is your former zeale and love ; seeing now yee are as much or more affected with the company of meere worldings, or lukewarme Gospellers, or sleight spirited Opinionists, than with the Society of these precious saints ? certainly they have but cold affections to Christ, who looke on the communion of saints, as an arbitrary, indifferent thing ; And as this is a *symptome* of decaying in spirituall, so it argues much

20707

a 1 Tim. i.
4, 5, 6, 7.

much vanity and lightnesse of
spirit if you be taken up in your
meetings with circumstantiall
and trifling things, and so fall
to juggling and trick, (a) neglect-
ing those blessed truths where
in the Saints concur, and agree,
as (namely) the Doctrine of
Justification by Christ, of assur-
tance by the spirit, and loving
upon God by faith in our sever-
all callings and relations: and
herein professors doe as chil-
dren use to do, who looke more
on the outside than on that
which is within, and praise ba-
bles and toys more than Pre-
cious things. ^{which is the} Religion (which consists in a
conformity of the hart to God)
is not corrupted into a dispute,
and made use of only as a head
position; ^{in itselfe thing} for hee
that is the greatest disputant,
and mutteth bigg swelling
much words

words is counted the most excellent Christian; whereas many dispute much of religion, that manifest but little of the power of it: and those that are spirituall and walke circumspectly, can tell you from experience, that they have seldom (or never) met with the comforts of God in disputes, but have come away from them with sad hearts, and drooping spirits, and how can it be otherwise, since men exalt their owne notions and gifts more than Christ, and strive more for victory than for truth in contending for their opinions.

Thirdly when men are let loose to a spirit of bitterness, envie, and persecution. So that they stuff and fill their books, sermons, and discourses, with gall and wormeword, and rake up all the dunghills they can meete

In Symptome, If there be much bitterness against dissenting brethren,

2 I Cor.
13.

meet with, that so they might find a matter against brethren, (who in some things differ from them) looking on that which is true Christian charity (according to the Apostles description) (3) as want of true zeale: such a spirit as this hath acted much of late in professors (that live under severall formes) and indeed ye that have a close communion with God & a cleare judgment in the things of God, may see these angry bitter men (that would violently obtrude upon their brethren every opinion they hold though but Circumstanciall under a penalty) notwithstanding their heat of spirit, grow exceeding colde in the practicall part of Godlinesse, and in the duties of Christian Charity; while they continually cry out errors errors &c. without exercising bowells of compassion

compassion towards their brethren, they themselves lose much of their Communion with God: for whereas they ought (in tenderesse of heart) to pray and mourne for their brethrē (if fallen into any error either of doctrin or practise) and endeavour (by meekness of spirit to let them in joynt againe *: they rather revile them, and raile at them in a publique way; and it is very observable, that divers ministers, and others whose faces have formerly shined with the glimpses and rayes of Gods countenance upon them) & whose discourses have ben exceeding savory, and spirituall: since they fell upon this violent and railing stormy, and promoted selfintrest, their spirits have ben flat & dul, their discourses generall and confused, and their society uncomfortable:

* So the word signifies, Gal. 6. 1. in the Greek. *καταφρονέω*. *Quendam modum incolumitati naturae diligentia medicorum servit ista Christiana Charitatis sanitati mentium & cordium tam restauranda quam retinenda subservire debet.*

ble:

but neither is there that spiri-
tual life, and vigour in them
that was wont to be: If the vi-
tall parts of a mans body bee
weakened you will say hee is in a
consumption: It is so in spiritu-
alls when there is not that life,
of faith, love, joy, &c. in the
saints, which they have manifest-
ed in times past.

it Sym-
ptom. If
there be a
departing
from the
simplicity
of the Gos-
pel.

Againe if ye depart from the
simplicity of a Crucified Christ,
and cry up every new notion, e-
very vaine opinion, as a glorious
discovery of God & are unsta-
bled, and unfetled, (like so many
wandering stars, & waves of the
sea) being tossed to and fro with
every winde of Doctrine, & rea-
dy to change your Religion and
principles every day, (accord-
ing to the judgments of men
with whom yee converse) Its a
symptome that ye are but babes
and infants in the Knowledge of
Christ

Christ for it is the Property of children to be much affected with new things: for a little while, and then to cast them away againe: for other toys. Thus it was with some members of the churches at Corinth and Galatia, who (it seemes) were unstable Christians, and much given to novelties, (and therefore a great trouble & vexation to the Apostle) for no sooner was he departed from them, but they were taken with new doctrines, and run after the false Apostles; disrelishing both the person and Doctrine of Paul, in so much that he breaks out into that vehement intercession to the Galatians (Ob Gal. 3. 1.)

foolish Galatians who hath bewitched you that you should not obey the truth, as if he had said; I left you in a good condition; when I was last with you, you did obey

by the gospel of Christ; but
since my depature, ravening
wolves [Satan and his instru-
ments] have been among you,
and they have bewitched you,
with their false doctrines. And
again, have yee begun in the
spirit and will you end in the
flesh? with many other passages
to this purpose in his epistle to
the Churches: So that it was
not the least worke which *Paul*
had to do, to settle and stablish
Christians in the Doctrine of
Christ, after they had submitted
to it; nor was it the least of his
sufferings (nay it was a heavy af-
fliction to him, as it is to every
faithfull dispenser of the Go-
ple) that after all this paines,
and care & trouble and sufferings
in there behalfe, they should
depart from the simplicity of
that Gospel, which hee had
boldly preached and contended
for

for^e, the mother after shee is delivered of her child, is put to as much trouble in nursing and educating it, as shee was in bringing it forth. So was *Paul* in a spirituall sence, he had many throwes and pangs after he had begotten them to Christ: nay he falls in travaile with them againe my little children (saith he) of whome I travaile in birth againe till Christ be formed in you.

I wonder not that professors in these daies are cold and dead hearted, and that they ly open to the violence of every storme and every temptation for how can it be other wise with them so long as they play fast and loose with truth and depart from the true rocke and foundation.

But for your better information in this point I shall heere lay downe two cautions.

First

F

* *Mostra
bac atate
invenit
innumer
qui cum E
vangelium
Dei audi
vissent mi
rabili quo
diano
lo, et ardo
re spiritus
in amorem
illius exar
savit, po
tea vero
per falsos
fratres cir
cumventi
consumma
tione sa
lutaris sue
non ampla
us in fide
ac spiritu
Christi, sed
in iusticiis
carnis
querere
caperunt.*

Two cau-
tions.

1. Rest not
in the
measure
you have
attained
to.

* Learned
Zanchy calls
it a new &
heavenly
light.

*Si igitur
sentimus in
animis no-
stris novū
& celestem
lucem ac-
cessam, &c
In expli-
cat. ad Ro-
m. 1. 47.*

b 1 Cor. 3
c Gal. 1. 8.

First (notwithstanding what
hath beene said) yee ought not
to content your selves with this
or that measure and degree of
faith, and knowledge in the my-
stery of the Gospel, as some
professors do; who (fearing they
should fall into error, and be
deluded with *new lights* as it is
called*) remaine still in their
old formes, and measures; as
if nothing could be added to
their knowledge in spirituall
things; wee ought (neverthe-
lesse) to take heed of laying new
foundations, and taking up new
Gospels; *for no other foundation
can any man Lay then that which
is Layed^b and if an Angell from
heaven preach any other Gospel
let him be accursed^c every faith-
full Christian holds to the true
foundation; though hee cannot
argue against every thing that
crosses the foundation, or vin-
dicate* every

every truth which hee is convinced of, yet he closes with that heavenly Martyr that said, though he could not dispute for Christ, yet he could dy for Christ.

Secondly neither ought yee to censure Christians as Apostats, for reiecting some things which they formerly embraced, for this they may doe and yet not change the foundation or cry up another Christ, but it may be they have more light, and knowledge, and a cleare judgement concerning, the foundation, and the superstructure, or matter to be builded thereon: that whereas they have formerly builded hay & stubble, & such like combustible matter (which shal be consumed by the fire of the spirit of God) they now build Gold and silver and precious stones (that is) true Doctrine, and faithfull workes upon the

2 Caution.
Censure
not thy
brother
upon every
alteration.

2 1 Cor. 3.
12.

true foundation.

12 Symp-
tome.

If ye live
more on
the acts
than on
the object
of faith,
love, joy.

Twelfthly, if you cast your eye more on that which is inherent in you, as your faith in Christ, your love to God, your knowledge of spirituall things, which are weake, and imperfect (for yee know but in part yee beleieve but in part, yee love but in part) then on the righteousnesse of Christ, which the Lord in his infinit love, and grace hath imputed unto you, It appeares that you are not much acquainted with the mystery of the Gospel, neither do yee give that honor to Christ (the obiekt of faith) which is due to him ; for should these graces (or rather effects of grace) have a greater traine, more attendants, and a fuller Court then that glorious righteousnesse, (which is layed up for you in Christ.) should these which are but hand-maides and servants)

servants) have greater respects,
and be more honoured in point
of assurance, then the righte-
ousnesse of Christ which is the
Queene and mistris of them
all? this were to give more
honour to *Hagar* the hand-
maide, then to *Sarah* her mist-
ris. If you should doe thus in
outward things, it would bee
counted one of the greatest in-
civilities; how much more in-
tolerable is it in heavenly and
spirituall things: Faith and love
are but hand-maides, & should
be subservient to Christ who
maintaines the court, and is at
all the cost and charge: there-
fore for you to aply your selves
to these and neglect Christ,
(which is a course that many
poore soules take) shewes you
to be but young Courtiers in
the *pallace* of heaven, and to have
little familiarity with the King
of glory. F 3 A-

13 Symp-
tome.
If ye rest
in your
com-
plaints &
sorrows.

Againe this may be another Symptome of your declining in spiritualls, if you rest in a few teares, and complaints (which some falsly conceive to be true sorrow and repentance for sin,) we have many professors that will be proud in complaining of their pride, hipocrisie and hardnesse of heart; and yet they adore and worship this under the notion of true humilitie, and selfe denyall, and ground and bottoome their peace and happinesse upon it; having made their complaints and expressed a few sorrowfull words, that they want faith, and have hard hearts, &c. they repose themselves on this rotten staff, and have continuall recourse to it, as an evidence of their good estate: but what saith our Saviour, *not every one that saith, Lord Lord* (*) [I am so, and so, I have a hard

a Mat. 7.
21, 22.

hard heart, a hypocritical heart, a proude heart,] shall enter into the Kingdome of heauen but he that doth the will of my father: (that is) he that beleeveth in God, through Christ; for that is the greatesse Commandement: and to beleve in God is to do the will of God, and worke the workes of God. If you have b Ioh. 6, tasted of the love and bountie 29. of the father, and of his dainty dishes, and soule satisfying delights, and can now feede on these low things, (I meane) a few teares, and complants; its a Symptome ye are run behinde hand in Spiritualls. A begger that hath had good cheere at a gentlemans house, will not sit downe satisfied with a few empty words, and bare complements, but he must have bread and bread he will have before he departs: The promise is not

made to him that complaneth but
 a Ioh. 6.37 to him that commeth^a; nor is it
 sufficient to thirst after the water
 of life, and to complaine and cry
 for it, (as Esaw cryed for the
 blessing and sought it with
 teares) but ye must come and
 drink of it, if ye wilbe refreshed
 and satisfied^b; *Howeuer are that*
thirsteth Let him come and buy
wine and milke without money and
 c Isa. 55. 1. *ithout price^c.*

14 Symp-
 tome.
 If ye be
 strange &
 relerved
 to Christ
 your spi-
 ritual hus-
 band.

d Cant. 1.
 2.

m 14. When you are exceeding
 strange, and reserved, and have
 not that enlargednesse of heart,
 towards Christ your husband
 and bridgroom, which you
 formerly had; the time hath
 beene you have layn in his bo-
 some, and had sweete embraces
 from him, and have been *kissed*
with the kisses of his mouth, and
refreshed with the flagons of his
wine^d, and not onely so, but
 you have been open hearted to-
 wards

towards him, and communicated all the secrets of your hearts to him, yee kept nothing from him, that might serve to expresse the reality of your love and the vehemency of your affections to him, but behold now yee are growne strange and shy, and take state upon you, and are not free to unbolome your selves to your husband, this intimates you have other lovers besides that you dally with, and impart your mindes unto (if I may so speake,) and withal it appeares that you tread not much with your spirituall husband: Yee know if a wife be reserved to her husband, and yet familiar with other men, it may well bee thought that shee hath but cold affections to him: and it is as true in this case, *Christ hath espoused you to himselfe, hee hath purchased you by his blood, and you*

are

74 *Saints in England*

are united to him by his spirit: and will you let out your hearts after other lovers and give them the best entertainment you have, whilst hee stands at the doore and cannot be admitted? this carriage (as it doth not become the spouse of Christ) so it shewes that shee is declined in her affections and respects to Christ, and so it was with the spouse in the Canticles when shee put off her husband (who came to visite her in love) with idle excuses, shee was halfe a sleepe, and halfe waking, and therefore did not minde the worth of him that came to give her a visit, and waited to be gracious to her; but when shee was perfectly out of her sleepe, and knew it was the voice of her beloved, shee runs after him, and inquires of all the persons shee mett with; where her beloved was,

a Cant. 5.

3.

was, that she might goe to him :
And you that are now asleepe
(if the Lord awaken you and
move your affectiōs by putting
in the *finger of his spirit at the*
hole of the doore^b) will be as rest-
lesse as shee was to renew your
acquaintance and communion
with your beloved.

^b Cant. 5.
4.

Lastly if there be such a dogg-
ednesse and sullenesse of spi-
rit in you, that you will not be
comforted, like *Rachell* in her
impatient moode, or like little
children (*which Christ alludes*
to^c) who are so sullen and pet-
rish that whether you *pipe or*
mourne to them, how ever you
deale with them, whether by
faire or by fowle meanes, they
will continue wrangling, if
they have not every toy they
would have: perhaps God deals
with you by afflictions, and de-
prives you of creature enjoy-
ments

¹⁵ Symp-
tome.
If yee
yee be so
sullenesse
of spirit,
and refuse
comfort.
^c Mat. 11.
16, 17.

ments (which were a great
block in your way) this doth
not please you but you grow
impatient, and repine at this
dispensation : and if he abound
to you in outward things, and
afford you much outward
peace, and prosperity, ye wax
wanton also under this dispen-
sation, no condition, neither
that which you are in, nor that
which you long after, will keepe
your harts in an even, and e-
qual frame : truly if it be thus
with you, it argues you have a
loathing stomack, and are in-
clinable to a surfit, there is a
superfluity of naughtinesse in
your harts which must be purg-
ed out, such as will wrangle and
quarrell with every dispensa-
tion of God and make impro-
vement of none (as it is the
case of some soules that are in
sullen fits) it seemes to me they
want

want the *lights of Gods countenance*, which (being hid from them) makes them impatient and fullen, as the spouse is ill-tempered: with the absence of her husband, who by his presence puts her into a pleasant moode, and contented frame.

Having layed downe these 15 Symptomes (wherein I have benne some what large because they are suitable to these deserting times) I shall now give you *three grounds or reasons*, why there are such eclipses or cloudings of Gods countenance.

First because the spirit of God, which is a spirit of wisdom, and revelation, a spirit of life and light, a spirit of love and of a sound minde, is a free and arbitray agent, he workes when, and where, and in what measure he pleaseth

1 Ground.
The Spirit of God is free worker.
2 Eph. 1.
17.
2 Tim. 1. 7.

b John 3.
8.

pleaseth; as the *wind bloweth
where it listeth so the spirit workes
where and how he pleaseth*^b: to
some he reveales more, to some
lesse of the minde of God none
are perfect in there faith, love,
joy, while they remaine heere:
as he is free to give the soule
comfort, and speake peace to it,
so he may as freely withdraw his
divine influence from it, (at
least in some measure and de-
gree) and who can blame him
for so doing since he acts freely,
and every dram of peace, and
comfort (which any poore
soule hath) is meerely of grace
and benevolence: if you have
more communion with God
then your brethren; and a bound
in the comforts of the holy
Ghost whilst they morne under
sad discouragements, you have so
much the more cause to magni-
fie the grace of God *for what have
you*

you which you have not received?
as the sun is free in shining on
your outward man, so the spi-
rit of God is also free in casting
his beames upon your inward
man.*

*Donum
spiritus
liberum est,
nulli meri-
to alliga-
tum. Muls.*

Secondly, the Lord (in his
infinite wildome) layes you low,
that you may pittie others that
are in a sad conditon, (over
whome you would otherwise
insult and triumph) such as
have knowne the terrors of
God, and have beene in the
depths of sorrow, and afflicti-
on themselves, will Sympathize
with there afflicted brethern:
experience makes a compassi-
onate and tender hearted Chri-
stian: if ye be wounded your
selves, you would be sensible
of others: if you be exercised
in the spirituall warfare your
selves you will pittie those that
by groaning under the burthen
of

*a Ground.
Saints are
brought
low, that
they may
sympa-
thize with
their bre-
thren.*

of corruption; by exercise wee
 come to be expert *souldiers* in
 the Campe of Christ & indeed
 the speculative part of religion,
 is not comparable to the practi-
 call: our Saviour himself was
 tempted that he might be a com-
 passionate high priest and know
 how to helpe others that are tempt-
 ed. you are apt to grow proud,
 and wanton, when you have
 much comfort and greate rap-
 tures; you are puffed up with
 your enlargments, and looke at
 your poore wounded afflicted
 brethren, at a great distance:
 the Lord (it may be) will take
 away your comforts, and put
 you into the same capacity
 with them, that you may be sen-
 sible of their sorrowes: no
 temptation hath taken others
 but it may also surprize you,
 yee may ere long (for ought I
 know) mourne after your be-
 loved

loved as the Spouze did in the Canticles; though you have the bridegrooms presence now with you it may be shortly taken frō you, and then your countenances wilbe sad; and your harts be filled with sorrow; you ought therefore to be so far from censuring your disconsolate brethren, as that you should morde with them, and helpe to beare their burthens & *sofulfill the law of Christ*; which is a law of love.

Thirdly because God will put a difference in the measure, of the Saints enjoyments here, and in glory, here they live by faith, there by sence and vision, here their comforts ebbe & flow, but there they have an uninterrupted communion with God, a fulnesse of joy in the beatificall vision of the Lord of glory: tis true the saints in this world have experience of that joy,

3 Ground.
God will have Saints know they have not a full possession of heaven here.

G which

which is unspeakable, and glorious, but they have but a taste of it, some times they are so carried up in the spirit as that the most excellent things in the world are as nothing unto them: but these raptures are not of long continuance there is as great (if not a greater) difference, betweene the Saints here, and the Saints in glory, in the measure of there joyes, as betweene the Saints that lived under the old administration, & those that have liv'd since *Christs* ascension, when he distributed great portions of his spirit to the sonnes of men ^a as princes use to give great gifts at the time of their coronation: the Apostle cleares this excellently in the 1. *Cor.* 13 : 12. *now wee see darkly through a glasse or medium* [now wee have but a Darke sight of the glory of God] but then

^a Eph. 4.
2.

then (namely) when the vail
 is rent and corruption swallow-
 ed up, wee shall see face to face,
 now wee know but in part but then
 wee shall know even as wee are
 knowne; the failings and imper-
 fections of the most spirituall
 Saints, do sufficiently confesse
 the vaine interpretation which
 some give on this place, (name-
 ly) that the perfect vision of
 God is to be referred to the
 Saints there; which cannot be
 obtained without a change of
 the outward man; this mortali-
 ty must put on immortality and
 this corruption incorruption at
 the glorious appearance of the
 sonne of God, when the King-
 dome shall be delivered up to the fa-
 ther and the father shall be all in all
 now we are the sons of God, it doth
 not appeare what we shalke, but wee
 know when he doth appeare we shall

b 1 Cor.
 13.

848 Saints in England

b 1 John
3.2.
c Phil. 3.1
21.

be like him for wee shall see him as
hee is: hee shall change our vild
bodies that they may be fashioned
like his glorious body: and this is
that which the Saints long after
as the great marriage feast,
the complement of their joy
and happinesse, praying conti-
nually, come Lord Jesus come
quickly.

Use. 1.

Spurne not at this Doctring
as too low, and carnall for you,
let not such a thought enter into
your hearts, but examine your
selves strictly concerning it,
that at length (if it be the will of
God) yee may be sensible of
your great losse: for a man to
be wounded and not know it,
aggravates his afflictions; to be
miserable & yet to be ignorant
of it, adds to his misery: the
time was when you had tender
consciencs; broken and con-
trite hearts, and were sensible of
the

the stratagems of Satan, and the deceitfulness of your owne spirits, yee have also seene the out-goings of God, and your mouthes have beene filled *with mirth and singing* as the bird in a summers morning; oh how pleasant and delightfull have the truths of God, and Saints of God beene to you, but now behold (and oh that you were sensible of it) yee walke in a desert and wilderness where there is no water: darknesse is your habitation; you feed on chaff and windy notions in which there is no substance no reality; your understandings are clouded, hearts hardened, your consciences benumbed your spirits (like Tinder) apt to take every impression of Satan, and all this, because the *bridgrome hath withdrawnne himselfe from you*, he is gon behinde the curtaine: the

Mat. 6.

32.

Iob 29. 2,

3.3,4,5,

20,25.

sun is ecclipsed, & tis night with you: and what saies our saviour; if a man walke in the night he stumbles, and if the light that is in thee [namely the understanding which is the light of thy soule] be darknesse oh how great is that darknesse! In this sad condition you may take up that complaint of Job* (who had experience of the Lords hiding his face from him) my harpe is turned into mourning & my organ into the voice of those that weepe, and wish (with him) that you were as in the months past as in the daies when God preserved you, when his candle shined upon your head, and when by his light you walked through darknes, when the Secret of God was upon your Tabernacles, & the Almighty w^{as} yet with you, when your glory was fresh in you and you were as those that comfort the mourners, when you did see the power and glo-

ry of God in the Sanctuary¹ and f Psa. 63
 your harts were sweetly drawne.²
 out unto him because of the savor
 of his good ointments & namely the g Cant. 1. 2
 glorious rayes of his countenance
 which shined upon you.

2. To conclude if you would ² Use.
 bee restored to your former
 comforts, and injoyments or
 greater, I beseech you (and
 oh that God would enable
 you by his grace) to looke
 up to Christ by an eye of faith,
 and clasp fast about him: It is
 not all your prayers, and teares
 (though I doe not say these or
 any Gospel ordinance wherein
 Christ manifests himselfe must
 be neglected) it is not your
 gifts and parts, nor any of your
 performances, that can restore
 you but only the Lord Jesus
 apprehended by faith: how
 comes the heart to be filled with
 joy and peace but in beleewing? ^{h Rom.}
 15. 13.

1 Pet. 1.

9.

and againe *believing* yet rejoyce
 with joy unspeakable and glori-
 ous: for your encouragement
 (let me tell you that) ye have
 a tender hearted Saviour to deale
 with; one that hath abundant
 experience of your sorrowes
 one that knowes what it is to
 have the countenance of God
 eclipsed: goe to him and plead
 before him the promises, his
 death, his resurrection, his pre-
 cious offices & relations, & call
 to minde former experiences of
 his love and goodnes: *he died for*
you when you were enemies to him;
 and will he not give you a graci-
 ous visit now that yee are his
 friends? *he was found of you when*
you sought not after him & wil he
 not manifest himself to you now
 that you seeke him by faith? hee
 knowes very well that you can-
 not be without him, having once
 had

k Isa 65. 1

had communion with him, and
 therefore hee will answere you
 when you call, he wil open when
 you knock and both *hee and the*
father will come and sup with you ^{John 14.}
 he cannot be long from you for
 yee are his jewells, and ingraven
 upon the palmes of his hands,
 yee are members of his body ^{m Ephe.}
and can he forget his owne flesh and ^{s. 30.}
blood ? its impossible : what
though yee have rebelled against
him ? yet consider that hee loves
you freely and will heale your back-
slidings for his anger is turned a-
way from you & his thoughts are not ^{n Hosea}
as your thoughts, nor his wayes as ^{14. 4.}
your wayes ^{o Isa. 5.} having once set his
 love upon you, hee will never
 take it off againe: hee may (in
 his heavenly wisdome) for a
 while hide his face from you,
 that you may prize his counte-
 nance the more when you have
 it:

90 *Saints in England*

Take heede of an evill heart
of unbeleefe in departing from
the living God: to whome will
yee goe (I pray you) for
hee only hath the wordes of eter-

p Ioh. 6. 68 *naill life* or hee that hath
wounded you must cure you;
nay hee will do it if yee will but
come to him *him that cometh to*
me I will in no waies cast out.

Now the Lord drawe you by
the Cordes of his love that you
q Hef. 11. 4 may come to him and finde rest
in your soules *not in the act of*
your coming but in the person
whome yee come to, for he is the
et. *et. all rest of the Saints.*

FINIS

THE TABLE.

A.

Alterations not alwayes ceasur-
surable. p. 67

Applause p. 35

Assurance weakened 51

Attainments, rest not in what you
have 26

B.

Bitternesse against those, differ in
judgement, ill. 59

C.

Communion of Saints slighted.

56

Comfort, suspension of it, page 4.

Sharking after Creature-Com-
forts 48

Conversation, whose most holy,
and mortified. 27

Corruption, the keenesse of it,
doth not certainly suppose declen-
sion in spirituals. 14

Co-

THE TABLE.

**Covenant of works, how many goe
back to it** 32

D.

Desertion, totall and reall, what,

**Distempers; bodily Distempers
under spirituall offerings.** 16

F

**Faith; not the acts but objects of it,
to be leaned upon.** 68

Formality in duties. 39

G

**Gospel; the simplicity of it, not
to be departed from.** 62

**Growth: the measure of spirituall
growth different.** 18

H.

**Heart; tender-heartedness to the
weak.** 28

**Heaven: no full possession of it
here.** 81

**Humility: those most humble have
clearest apprehensions of God.** 22

I.

**Injoyments: Great and high in-
joy.**

THE TABLE.

Joyments of God, *how knowne* 21, 22, &c.

Ordinances, *to whom pertains,*
24. Why some neglect them. 40,

Reproofe 37
 Righteousness of Christ *why to*
be looked at. 33

S
 Saints considered, as justified, as
 sanctified. 6, 7, 8. lesse subject to
 bondage now than under the old
 Testament. 9. They have their
 ebblings. 11

Sorrowes not to be rested in. 70
 Spirit: whether Saints may be un-
 der the spirit of bondage, 34. A
 free agent. 77

Strangenesse to Christ. 72
 Streames: ill to affect them, and
 neglect the fountain. 31. Sad ef-
 fects of it. 33

Sympathizing. 79
 Sullen-

THE TABLE

Sullenness. 75

T.

Temptations: Satan tempts to
think better or worse of ones selfe,
than it is. 12, 13

V.

Unfruitfulness. 46

W.

Weak: who are tender-hearted
to them. 28

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ERRATA.

FOr lascivious page 26. read lascivious. Immediate p. 40. r. immediate. *Presensum* pag. 45. r. *presensum*. Our selves p. 49. r. your selves. Persecution p. 59. r. persecution. Practice p. 61. r. practice. He could not dispute p. 67. r. I cannot dispute, yet I can. Familiar p. 73. r. familiar. Sence p. 82 r. since. Saints there p. 83. r. Saints here. Morning p. 86. r. mourning.